UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—*Tennyson.*

No. 193. (Vol. XVI—10). OCTOBER, 1919. ONE PENNY.

Sir Charles Lyell's Testimony.

SIR Charles Lyell, the Great Geologist (born 1797; d. 1875), became a Unitarian while in America, where he came into contact with Dr. Channing and other Unitarian preachers. He was a truly religious man. He said of Unitarians:—

"I had been given to understand I should find a want of warmth in their discourses; that they were too cold and philosophical, and wanting in devotional feeling; but, on the contrary, there were many of them most impressive, full of earnestness and zeal, as well as of original views and instruction . . . . More tban once I have seen these appeals produce so deep a sensation as to move a highly-educated audience to tears; and I came away assured that they who imagine this form of Christianity to be essentially cold, lifeless, and incapable of reaching the heart, can never have enjoyed the opportunities of listening to their most gifted preachers, or had a large personal intercourse with members of the sect."

M.B.

Notes and News.

This issue begins the seventeenth year of the "Unitarian Monthly," first published, October, 1903, as "UNITY." The Editor cordially thanks those Churches, Associations, Individual Subscribers, and Contributors, who have supported the venture, and thus made possible a bit of real missionary work. Needless to say, that any suggestion how to make the Magazine still more generally useful and attractive, and how to extend its circulation and helpfulness, are always welcome and will receive full consideration.

The Rev. Louis Cornish, secretary of the American Unitarian Association, has concluded his visit to the United Kingdom of Great Britain and Ireland. During recent weeks he preached at Downpatrick; Aberdeen; High Pavement, Nottingham; Pendleton; Newcastle-on-Tyne.

It is not usually known that Mr. Andrew Carnegie, the American millionaire, was an avowed Unitarian. He attended the Unitarian services of Dr. Bellows and Dr. O. B. Frothingham in New York, and in 1888, became a member of Dr. E. H Chapin's Universalist Church, New York.

Rev. H. Gow, B.A., of Rosslyn Hill (Unitarian) Chapel, Hampstead, is paying a visit to America as preacher for the American Unitarian Association at Baltimore marking the Centenary of Channing's famous sermon there, declaring for Unitarianism, 1819.

Colonel John Ward, M.P., of s.s. Tyndarus fame, has now returned from Siberia to England. For years he has been a member of the Wandsworth Unitarian Church.

Much has been made in the press of the fact that the Rev. W. H. Armstrong, who is now minister of Wesley's Chapel, City Road, London, was once a newsboy in London streets. No doubt the careers of some Unitarian ministers have been equally "romantic."

A little book "In Memoriam, Rev. Alexander Webster, Pioneer and Reformer, Aberdeen," has just been issued by Messrs. A. Maclaren and Sons, Glasgow. Price 1s.

The marble tablet and medallion of Dr. Martineau formerly in Little Portland Street Chapel, London, has been given to the Rosslyn Hill Congregation, Hampstead, and is to be placed in the Chancel opposite the Memorial Tablet to the Rev. Stopford Brooke.

Rev. J. Arthur Pearson, six years editor of the "Sunday School Monthly" having resigned that position has received the thanks of the Sunday School Association Committee for his services, also the thanks of the Editorial Board. The new editor is Rev. T. M. Falconer, B.Litt., of Hull.

Special Services have been held and framed photographs have been unveiled at the Trafalgar Street Unitarian Church, Burnley, in memory of some of its departed founders and workers.

Mr. R. D. Llewellyn, the S. Wales "coal magnate," who along with Lady Rhondda, and Mr. H. Seymour Berry, is prominently concerned in acquiring control of the iron and steel manufacturies of Messrs. John Lysaght, Ltd., involving £5,000,000, is the treasurer of the Old Meeting Unitarian Church, Aberdare.

At Kendal, the Unitarian Chapel, has had electric light installed at the cost of £100.

Rev. G. S. Kukhi, an Egyptian scholar, appointed Unitarian Missionary to Egypt jointly by the American and British and Foreign Unitarian Associations, is now in this country, and has preached at the Wandsworth Unitarian Church, Sept. 21st.

The Presidents of four organisations most intimately concerned in the matter, viz: The British and Foreign Unitarian Association, The Sustentation Fund, The Stipend Augmentation Fund, and The National Conference, have issued a joint appeal to the Unitarian Churches to raise their minister's stipends to meet the increased cost of living.

The Provincial Assembly of Churches of London and S. Eastern Counties is considering the possibility of establishing a Unitarian movement at High Wycombe, Bucks. This Assembly held its 31st Annual Meeting at Lewes, Sept. 24th, with Rev. J. A. Pearson, as preacher.

A notice of a new pamphlet "Labour and Religion," by Richard Lee, M.A., "Social Questions Series," No. 1, 2d. Lindsey Press, Essex Hall, London, is held over till next issue.

MINISTERIAL CHANGES: Rev. R. Cellan Evans, of Rhydygwin and Cilian Aeron, Cardigan, has accepted appointment to Ansdell Unitarian Church; Rev. W. R. Clark-Lewis has resigned at Gainsborough to go to Newport, I.W.; Rev. J. Glynne Davies has resigned at Banbridge, and been appointed to the Church at Comber; Rev. Walter Murray, B.D., is appointed minister of the Chesham Unitarian Church, Bury; Rev. Harold H. Johnson, B.A., has had farewell presentation at Evesham, and commences his ministry at Cross Street Chapel, Manchester, Sept. 28th; Rev. J. W. Maw, M.A., has preached his farewell at Unity Church, Dewsbury, on removing to Park Lane, Wigan, and warm appreciation was expressed for his services.

DEATHS: Mrs. Sarah C. Wilson, Hull, Aug. 20th, 85; Mr. Owen Chitty, Dover, Aug. 24th, 43; Alderman Rees Llewellyn, J.P., Aberdare, Aug. 21st, 68; Mr. Walter Eckersley, Atherton, suddenly by accident, Aug. 28th; Mrs. A. G. Welch, Fortis Green, London, Sept. 2nd, 81; Mr. John Terry, Streatham, Aug. 13th, 82; Miss Nelly Coxon, Aug. 7th (31), and Alice Rigby, Aug. 7th (10), of Chesham, Bury; Mr. Walter C. Cox, East Croydon, Aug. 29th, 52; Mr. Hugh Warnock, Greyabbey, Co. Down, Aug. 26th, 89; Mr. Wm. Hill, Aug. 10th, Rochdale, 69; Miss Violet J. Pritchard, Chesham Bois, Bucks, Sept. 4th; Mrs. J. Kenrick Welby, Wimbledon, Sept. 7th; Mrs. Mark Taylor, late of Prestwich, at Knott End, Sept. 11th, 89.

Be Something.

BE something in this living age,
And prove your right to be,
A light upon some darkened page,
A pilot on some sea.

Find out some place where you may stand;
Beneath some burden bow;
Take up some task with willing hand;
Be something, somewhere, now!

Be something in this throbbing day
Of busy hands and feet,
A spring beside some dusky way,
A shadow from the heat.

Be found upon the workers' roll;
Go sow, go reap or plough;
Bend to some task with heart and soul;
Be something, somewhere, now!

—Selected.

The Unitarian Church.

By HON. GEORGE SOULE, of New Orleans, U.S.A.

THE Unitarian Church, our church, is a church in which the human mind is spiritually free, and hence with truth and reason its conclusions are rational and exempt from dogmatism.

Kant tells us that "all our knowledge begins with sense, proceeds thence to understanding, and ends with reason, beyond which nothing higher can be disclosed in the human mind."

In this manner, with truth as an ever-present element, the humane principles and the glorious altruistic faith and hope and action of the Unitarian church have been engendered and formulated.

This Church sees the Divine mind as a loving, not as a wrathful God. It seeks the Supreme Being as an eternal fountain of love and mercy.

Its teachings and tenets are lofty, noble, liberal, tolerant, and humane. It recognizes the "brotherhood of man and the fatherhood of God." It reverences truth, and practises charity and benevolence. It resorts to no misrepresentation to deceive or decoy the human mind. It has neither rack nor thumb screws to mould its faith.

It has no purgatory or Hell in the Empires of the future, to frighten the souls of its members into absurd and abject professions.

These virtues of possession and non-possession constitute the spiritual foundation, superstructure and dome of the Unitarian Church. Thus it affords to thinking, to reasoning men the temple of a religion that gives more happiness and more abundant life to the world than any other. This for the reason that its members live in the knowledge of a loving and not in the fear of a wrathful God; nor yet of an eternal punishment, when life's fitful fever is over.

Considering the foregoing, I rejoice in the Unitarian Church, in its principles, in its faith, and in the fellowship of its liberal-minded constituency throughout the world.

I am reverently proud of our Church's history, and I honor and love the great souls that have confessed its name and exemplified its character. I have received inspiration and strength in their intellectual and spiritual communion.

Unitarian Missionary Work.

REV. ARTHUR H. SARGENT,
Of the First Unitarian Church, Eureka, Cal.

THE career of the Unitarian church has been parellel to that of the early Christian church. It began in conflict as a protest against worshipping a man as God, setting up three gods in place of one, and bringing people into religious bodies by threats of endless torment and promises of eternal ease and self-indulgence. Unitarians were cast out from Christian fellowship and classed with enemies of religion. It was a fight for religious freedom, a struggle for the existence of free churches. That struggle called for united effort and concentration of forces. The church prospered under the stress until a great work of liberation was done. All churches became more liberal and progressive. While the struggle goes on still in some places it has died away in the centres of education and scientific advancement. Where peace has come the question is raised whether Unitarianism has not done its work so as to be no longer needed.

The time has come when the growth of the Unitarian church depends on sending its preachers abroad into new fields. This fact is recognised in our talk of foreign missionary work and our friendly communication with sects and groups of Unitarians under other names in other countries.

We have spent much money to encourage liberal movements among educated people and at university cities in other lands. We have begun at the top and in the most hopeful and inviting fields. All this is very good as far as it goes, but the time is speedily coming when missionaries of the Unitarian church will begin at the bottom and in the hardest fields, entering the darkest valleys of ignorance and vice as the missionaries of other churches have long been doing.

Oxenham sets the motto for the days that shall be—

"What do I owe
To those who follow on?
—To build more sure
The Freedom we have won:—
To build more sure,
The Kingdoms of Thy Grace,
Kingdoms secure
In Truth and Righteousness."

October.

BY REV. WILLIAM C. HALL, M.A.

FOLLOWING our etymology of September, we shall understand that October means simply "eight-time"; it was the eighth division of the Roman year.

We are told that among our Saxon ancestors, "October had the name of 'Wyn-monat,' and albeit they had not anciently wines made in Germany, yet in this season had they them from divers countries adjoining." This may be a statement difficult to refute, but it seems to us far-fetched. We would vindicate the sobriety of our months, and we no more like October as the "wine-month" than we like September as the "beer month." Certainly it was more nobly called "Winter-fyllith," from the approach of winter with the full moon of the month.

"The Slavs call it yellow month, from the falling of the leaf." So we read, and are reminded by this sentence of what Leigh Hunt, in one of his beautiful descriptive essays on the months, wrote: "The chief business of October, in the great economy of nature, is dissemination, which is performed among other means by the high winds which now return. . . . And as the chief business of nature this month is dissemination or vegetable birth, so its chief beauty arises from vegetable death. We need not tell our readers we allude to the changing leaves with all their lights and shades of green, amber, red, light red, light and dark green, white, brown, russet and yellow of all sorts."

We think it is generally found that October is also the best month for the dissemination of Unitarian doctrine. The success of what we call our winter work depends most on what we plan and do in this month.

Are Unitarians Christians.

ARE UNITARIANS CHRISTIANS?

UNDOUBTEDLY Jesus believed in the Unity of God. It was the distinguishing feature and characteristic of the religion in which he was born and of which he was the power and crown.

The Apostles would have been scandalised, horrified as in the presence of sacrilege, to have had it suggested to them that God was other than one.

The Church Fathers for the first two or three hundred years were Unitarians.

Tertullian, who himself was ready to advocate the new doctrine of the Trinity, tells us expressly that it was new, and that it was a surprise to most people, when presented to them, and that they were opposed to it as dividing the nature of God.

The doctrine of the Trinity at last was created, not out of the Bible texts or Hebrew teaching and tradition—it was the result of philosophic speculations, and . . . was established in the Church by force. —M. J. SAVAGE, D.D.

What is an Infidel.

From an Address by Rev. Thomas J. Horner, of Attleboro, Mass.

"NOW what is an infidel?

"The simplest definition is 'unbeliever.' But the same idea when worded infidel seems to carry a feeling of contempt into it and curls the lip with scorn. There is no word that the good Christian can use for one he differs from, that seems to carry so much religious negative feeling, part of which is inspired by fear of one who seems to be willing to risk damnation rather than profess Christ. Not many generations back torture and death was too good for him.

"But I find that the word is just as freely used by a devotee of Mohammed for a dog of a Christian and among Christians for another that bears the name Christian but of a different creed. So anyone is an infidel in the eyes of someone else.

"Socrates was the infidel of his day, and was condemned to death on a charge of 'impiety.' Jesus Christ was infidel to the conventional Jew of his day, and was condemned on the charge of 'blasphemy.' The list of the world's great infidels is a long one, and embraces many that are now regarded as its saints and its saviours."

Reviewing and sketching the characters of Spinoza, Voltaire, Diderot, Franklin, Paine and others, Mr. Horner related personal interviews with Col. R. G. Ingersoll, who once told him it was the orthodox God, the brutal God of Moses and Joshua whom so many American people worshipped, that inspired his wrath. When Mr. Horner explained his idea of God to the Colonel, the latter said, "I have no fight with you," and handed him five tickets to bring friends to hear him poke fun at the "Mistakes of Moses."

"The best definition of a real infidel," said Mr. Horner, "is that given by Thomas Paine, who said the real infidel is the man who professes to believe what in his heart he does not believe. The churches are loaded with this kind, and if they would all get out at once, it would astonish the community. The real infidel is the cheat, the deceiver, the dissembler, the impostor, the pretender, whether in matters of belief or in the conduct of life. The man who is unfaithful to the truth as he knows it, or unfaithful to the moral law as he knows it. The man who deliberately plays the part of a saint to hide his sin, the man who apes the orthodox and sits in the amen corner

while secretly practising vice and preying upon the people's confidence is the real "infidel," and as for me, I would rather be a Unitarian and have the name of infidel flung at me than be that kind of a man and have all the credit of being a pillar of the church.

"Now whether Unitarians are infidels or not in the popular sense of the word, when I look at the long line of great and good men who worshipped one God and no more, and lived to serve their fellow-men, from Socrates and Jesus down to President Taft and President Eliot, I am satisfied and do not care what I am called so long as men trust me and believe in me as an honest man who is striving according to his light to speak the truth and do the good without pausing to count the cost."

Sir Charles Lyell.

SIR CHARLES LYELL, one of the greatest amongst geologists (born 1897, died 1875), established the evolutionary view of the formation of the earth's crust, as opposed to the catastrophic idea. In his famous book, "Principles of Geology," he showed that all geological processes are gradual and continuous, and not sudden. Charles Darwin said of him: "The science of geology is enormously indebted to Lyell—more so, as I believe, than to any other man who ever lived." Previous to Lyell, geologists were mostly held by "a falsely devout adherence to the Mosaic cosmogony," but in his great work, just named, which was published 1830-33, in three volumes successively, Lyell "scattered the mists of error and illusion." By his researches and the evidences he produced, the Biblical account of creation as given in the book of Genesis was shown to be untrue. Lyell corrected the Biblical tradition by his appeal to God's great Bible of Nature as written in the testimony of the rocks.

In 1831 Lyell became Professor of Geology at King's College, London, but afterwards devoted himself entirely to research. He was knighted in 1848, and later was made a baronet. He travelled much in pursuing his researches both in Europe and America. His visits to America brought him into contact with Dr. Channing and other Unitarian preachers, including Drs. Bellows, Ware, and Gannett. This led him to become a constant worshipper with Unitarians. He said of them: "I had been given to understand I should find a want of warmth in their discourses; that they were too cold and philosophical, and wanting in devotional feeling; but, on the contrary, there were many of them most impressive, full of earnestness and zeal, as well as of original views and instruction. . . . . More than once I have seen these appeals produce so deep an impression as to move a highly educated audience to tears; and I came away assured that they who imagine this form of Christianity to be essentially cold, lifeless, and incapable of reaching the heart, can never have enjoyed the opportunities of listening to their most gifted preachers, or had a large personal intercourse with the members of the sect."

Sir Charles Lyell was a friend and correspondent of Charles Darwin, and was one of the first to accept with enthusiasm the doctrines published in "The Origin of Species."

B. & F. Unitarian Association.

THIS Association was constituted in 1825. It is a national and international missionary organisation. Its operations cover the British Isles, and Canada, Australia, New Zealand, India, Africa, and several European countries. It assists in establishing and maintaining churches, especially in the early and difficult stages of their growth. It supports ministers, lecturers, and missionary preachers. It holds conferences and meetings in London and in different parts of the country. The Association is the publishing and publication agency of the Unitarian denomination. It issues books, pamphlets, tracts, and leaflets dealing with the broader aspects of free religious thought and life as well as direct expositions of Unitarian Christianity. It issues publications intended for a wider public under the name of "The Lindsey Press"; those of a denominational character have the imprint of the Association. Books are frequently presented to libraries, ministers, theological students, and lay preachers; and thousands of Unitarian tracts and leaflets are distributed to congregations, postal missions, and inquirers in all parts of the world who apply for them. The prime object of the Association is—the diffusion of the principles of Unitarian Christianity.

The Association is supported by the subscriptions of individuals, collections from congregations, sales of publications, and income from investments. The great serviceableness of the Association and the wide range of its operations make it worthy of the most generous financial help from congregations and individual Unitarians.

The Association offices, headquarters, and bookroom are at Essex Hall, Essex Street, Strand, London, W.C. 2. The Secretary is Rev. W. Copeland Bowie, D.D., to whom all communications should be made.

Building Beautiful Thoughts.

NONE of us yet know, for none of us have yet been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all perversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in—J. Ruskin.

SUMMERVILLE—Front View.

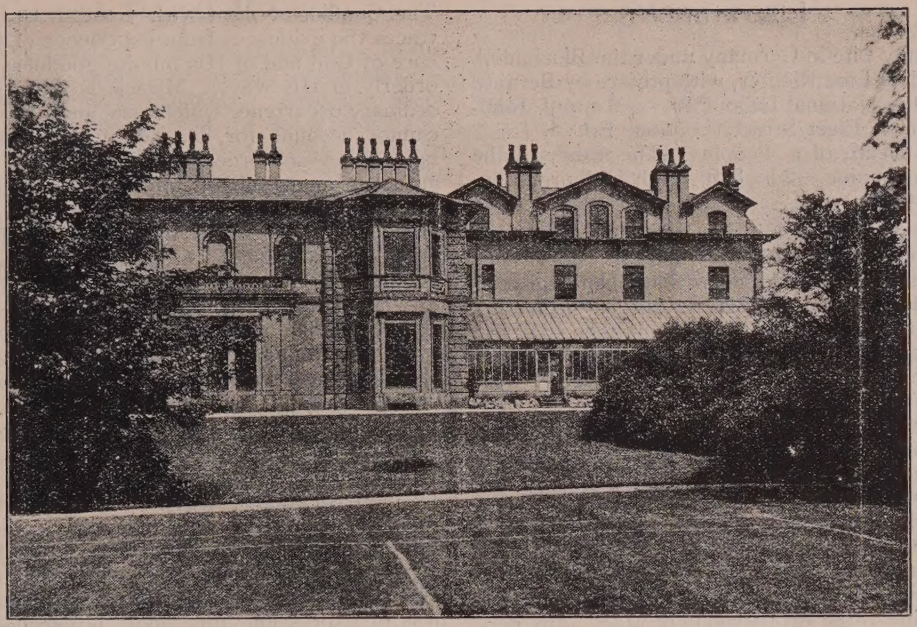
Unitarian Home Missionary College.

The Unitarian Churches of the United Kingdom are well provided with Colleges for the education of persons training for the ministry. They include Manchester College, Oxford; The Unitarian Home Missionary College, Manchester; and Carmarthen College, S. Wales. Of these the only avowedly Unitarian College is at Manchester. That at Oxford, and the one at Carmarthen, like the Home Missionary College, equally adhere to the principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines. All three are fundamentally the same in having an entirely undogmatic basis and standing for free teaching and free learning. Though not all Unitarian in name they are equally so in that free and unfettered basis, for Unitarianism itself rests on untrammelled freedom of thought in Religion, its doctrine of the Divine Unity being no more a dogmatic fetter than is the doctrine of Unity in the realm of science.

Established in 1854, the Unitarian Home Missionary Board had its name altered in 1889 to "College." In 1904 its fiftieth anniversary was commemorated by the raising of a Memorial Fund of £20,000 to provide the present residential buildings at Summerville, Victoria Park, Manchester, which were opened October 4th, 1905. Until that time the College work was carried on during 40 years from 1865, in the rooms of the Memorial Hall, Albert Square.

The War interfered considerably with the academic work of the College. During the Session 1917-18, the Principal, Dr. S. H. Mellone, was engaged on Government work in London, and the Warden, Rev. H. McLachlan, M.A., B.D., gave courses of lectures to Sunday School teachers under the joint auspices of the College and the Manchester District Sunday School Association (now the Northern Sunday School Federation), and organised a successful school for ministers at the College. This school, from January 7th to March 11th, was attended by 75 ministers, lay-workers, and lecturers, including ten ministers of other denominations, and many of the lectures were given by distinguished representative men of various religious denominations. In 1918-19, Summerville was let to the Manchester University as a hostel for women students, for one year, and the College lectures were given at the Memorial Hall. Though the work of the College has been maintained with difficulty under war conditions, the academic standard attained by its students has never declined. Last session Mr. P. C. Whiteman graduated B.A., in the Manchester University, and Mr. W. Murray took the B.D. degree of the London University.

The new session, 1919-20, opens at Summerville on Tuesday, October 7th, at 5 p.m., with a public address by the Principal, Dr. Mellone. The use of the building as a hostel for women students



SUMMERVILLE—South View.

has now come to an end, and the premises are at present in the hands of painters and decorators. Students will again take up residence there, and the regular work of the College will be resumed, with a curriculum which has been carefully revised during the recent temporary suspension of academic lectures, and now includes Pulpit and Sunday School Equipment, and a course of lectures on Temperance and Eugenics, in addition to the usual theological and arts courses, and the B.D. course.

The College is affiliated to the Manchester University, and both the Principal and the Warden are on the staff of University lecturers. The students take several subjects in the Arts course, and in theology at the University, in addition to courses at the College. With all the advantages at Summerville and at the University the students have probably as complete a practical training as can be obtained anywhere in the kingdom.

The Unitarian Home Missionary College has done a splendid work with increasing effectiveness from the time of its first Principal, Dr. John Relly Beard, until now, in the training of ministers for our churches. Suitable young men, and we may now say, women, are needed to recruit the ranks of the ministry, with an equipment fitted for the changing conditions of the new era that is opening upon us. It is the duty of the churches to find them. There is a great shortage, which needs to be made good through our colleges, and it is a matter of serious concern that it be attended to. The facilities provided in this College and in association with the University in such a centre of life and varied activities as Manchester, with many large towns in close proximity, give to the Home Missionary College a position that is unique and second to none. The indebtedness of our Unitarian Churches to this College is unquestionably very great, and they cannot take its work too much to heart, nor help too earnestly to promote its interests.

Dr. Mellone's Lectures to the members of the Manchester Lay Preachers' Union, now issued in book form under the title "God and the World," are noticed on another page under "Literature." The Manchester University Press announces the forthcoming appearance of two volumes by the Warden, Rev. H. McLachlan, M.A., B.D. (1) "The Methodist Unitarian Movement" (illustrated), 4s. 6d. net—which we hope to review in next issue; also (2) "St. Luke—the Man and his Work."

"Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail."
—Tennyson, "In Memoriam."

"Man is born to expend every particle of strength which God Almighty has given him, in doing the work he finds he is fit for, to stand up to it to the last breath of life, and do his best."
—Carlyle, "Inaugural Address."

Literature.

"Family Life in Germany under the Blockade," compiled by Lina Richter, with preface by Bernard Shaw. 6d. National Labour Press, 8 and 9, Johnson's Court, Fleet Street, London, E.C. 4.

"The Death of a People"—The Story of the Austrian Famine. 2d. 329, High Holborn, London, W.C 1.

These pamphlets tell an awful tale of misery and degeneration, due to wholesale starvation. Mr. Bernard Shaw reminds us that when Napoleon caught the Russians on a frozen lake he turned his guns on the ice and broke it, but he then took extraordinary pains to rescue the drowning soldiers. Once they were defeated he had no quarrel with them. To win the war we did a far more horrible thing than the icebreaking. We starved the children of Germany, and of many other lands as well. Having defeated our enemies by that means, are we going to feed the starving children as Napoleon rescued the drowning soldiers, or are we out, not merely for defeat, but for extermination?

This query from Mr. Shaw should only admit of an answer consistent with Christianity and with the doctrine of the Brotherhood of Man. Any persons having humanity in them cannot possibly read the revelations here given and not earnestly desire the raising of the Blockade. There is no chance of prosperity in England if civilisation utterly breaks down in the "enemy" countries, with loss of power to pay their debts. The Golden Rule still holds good.

"God and the World," by Sydney Herbert Mellone, M.A., D.Sc., 2s. net. The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2.

We are informed in the brief preface to this little book, that the series of eight lectures or addresses it contains, was given to the members of a Lay Preachers' Union. We are bound to say, after reading these addresses, that the lecturer has paid a very high compliment to the lay preachers, and to their mentality in giving to them addresses of such a fine quality. We cannot imagine it possible to an audience of "orthodox" lay preachers, though Dr. Mellone quotes from the orthodox Dr. Driver, of Oxford, a heterodox view of the Bible intended for orthodox readers,—for the whole argument of these addresses is destructive of the cosmology of popular evangelicanism. As basic principles of religious thought lay preachers could have nothing better to build upon than those which Dr. Mellone provides. The ground covered in these pages is well indicated in the titles of the respective addresses, viz.: The Universe; The Power not Ourselves; The Revelation of Law; The Revelation of Life, (1) Life and the Lifeless; (2) The Lesson of Evolution; The Revelation of Purpose; The Revelation of Ideals; The Conflict of Evil with Good. Dr. Mellone traces the evidences from experience of the existence of God and of His infinite goodness. God is orderly in His ways. Miracle is only the extraordinary occurrence which very limited knowledge cannot account for, but which is according to natural law and order, that is, when the so-called miracle is an actual and unquestionable occurrence. The addresses are strongly positive. The lay preachers who listened to them must have felt that these utterances were not milk for babes, but good strong meat for grown-up men. The people to whom they preach do not want messages of doubt, but real affirmations by which to work and live. Dr. Mellone knows that, and he gives the preachers just the material and the grounds of faith which can enable them to make their sermons enlightening and helpful. And not for preachers only are these addresses helpful, but the general reader will find in them valuable guidance concerning many of the theological problems that are so often perplexing. What science has done for Religion is well set forth, and there is much that is suggestive and illuminating concerning the problem of evil. For clearness of thought and plainness of expression this book is excellent. We commend it to our readers. It is well suited for discussion in adult classes, and for those who teach elder scholars in our Sunday schools. It is printed in good reable type. We have only noted two errors which the proof-reader has overlooked —"by" for "but," p. 27, and on another page the letter "i" is dropped out of "question," but in each case the correct reading is obvious. Dr. Mellone and the publishers have rendered good service in issuing these lectures, to the general public.

How Unitarianism Saves.

"WHAT does Unitarianism do to save the lost? Precious little if you limit the lost and saved to our old evangelical sense. Precious MUCH, if you mean the rescue of the mind from ignorance and the uplifting of lives to the level of Christ,—like sonship to God and brotherliness toward men. My own observation extends now over more than thirty-five years spent among Unitarians; and, while I cannot pretend that all who so call themselves are unselfish or devout, I can say that the whole trend of the movement has been far more altruistic, and that it has borne far more abundant fruit in practical philanthropy, than I ever saw in my evangelical connections. For character-building—for solid and real religiousness, without rant or cant, and with a minimum of profession or outward observance—I saw nothing among my evangelical circles (taking the average) to be compared with what I have found in this brotherhood of seekers after the highest truth and the highest life."—Charles G. Ames (formerly a Baptist).

Central Postal Mission.

MANY Unitarians are quite ignorant as to the work done by various Unitarian organisations, and indeed, of their existence. Amongst them the Postal Missions are not the least important. There are ten Postal Missions in the United Kingdom, and they are all affiliated to the Central Postal Mission and Unitarian Workers' Union, with its headquarters at Essex Hall, Essex Street, Strand, London, W.C. 2. The kind of work done is well desribed in the objects of this Central body, viz. :—

1. To spread a knowledge of the Unitarian faith, principles, and thought, by correspondence, distribution of literature, or any other means which the Society may from time to time think fit.
2. To form a Centre to collect and give information about the Postal Mission Movement, and to facilitate inter-communication between the Secretaries of such Postal Missions as desire it.
3. To include in this Centre other practical and pioneer Unitarian Missionary work (religious, educational, benevolent, and social), more particularly seeking the co-operation of women.

Besides the branches in the United Kingdom there are two others—one at Bombay, and the other at Melbourne, Australia—affiliated to this central body. A considerable number of correspondents are always in communication with the C.P. Mission, making inquiries about Unitarian beliefs. The Mission places advertisements in various newspapers offering Unitarian literature free to inquirers. These advertisements bring letters from all quarters accepting the offer, and after reading the literature sent to them through the post, correspondents often write making further inquiries, and usually acknowledging with thanks the literature they have received. Unitarian books are also lent out to them through the post, correspondents paying the postage only.

Here is a specimen letter received from a Welshman :—

"I am much struck with the simplicity and purity of your doctrine. I have been a member of an Orthodox Church for some years, but it was in name only that I adhered to its narrow creed. Although I knew nothing of Unitarianism before receiving your booklets, I find that your belief absolutely coincides with that which has been smouldering in my heart for some years. Your booklets have given me a better, grander view of the great and noble man Christ. I see Him now in a grander light. I can from the bottom of my heart say, 'Once I was blind, now I see.' Immediately on grasping the truth of your doctrine, I went straight away to my best friend and showed him what you sent me. He also experienced the same feeling as myself, and we spent the afternoon in reading aloud your pamphlets and comparing the references with the original texts. Then we decided to write you for some more information. Our idea is to communicate our thoughts on Unitarianism to others, and try to show them the beauty of your interpretation of Holy Scripture. Will you please send more? Need we tell you it will be appreciated."

This letter was signed by both friends, and it serves well to illustrate the work that is thus being done to propagate Unitarian ideas and to spread the Faith. The C.P. Mission assists a new Unitarian movement in Jamaica, another at Lagos on the West Coast of Africa, also the Suffolk Village Mission, including two country churches at Framlingham, Bedfield, and Monk Soham. On an income for the year 1918 of £356 a very considerable amount of valuable missionary work was done.

It must be remembered, too, that the Central Postal Mission is a women's movement, and quite distinct from that other excellent organisation—The British League of Unitarian Women. It is managed by an influential Committee, consisting entirely of women. Miss Tagart is its President; Miss Ethel C. Lake, "Alaska," York Road, Sutton, Surrey, is Hon. Treasurer; and Miss Florence Hill, 40, Frognal Lane, Hampstead, London, N.W. 3, is Hon. Secretary. The Mission is supported mainly by voluntary subscriptions and donations from individual sympathisers, and is worthy of every commendation for assistance from all who are able to help.

Four Cardinal Principles.

THERE are four Principles which are now the very breath of our life as Unitarians; principles that are not Unitarian alone, nor Christian alone, but are the vital principles of Liberal Religion under whatever name.

Every Unitarian should know the Four Principles by heart, like an Apostles' Creed, as answer, not to the question, "What do Unitarians believe?" but to the question, "What do Unitarians most CARE FOR in religion?"

They are:

FREEDOM, the method in religion, in place of Authority;
FELLOWSHIP, the spirit in religion, in place of Sectarianism;
CHARACTER, the test in religion, in place of Ritual or Creed;
SERVICE, or Salvation of Others, the aim in religion, in place of Salvation of Self.

Doctrines will change; these things are more than doctrines, and will abide. Whatever name or names the faith of the future may bear, these will be its Four Cardinal Principles.

In these things, and only in these things, lies the hope of religious unity, the Unity of Spirit. On these Four Principles, as on corner-stones, slowly shall rise, with many separate chapels clustered beneath its towers, the Church of Humanity.

—WILLIAM CHANNING GANNETT.

For the Children.

By Rev. H. FISHER SHORT.

"IT'S NICE TO BE NICE."

My Dear Little Friends,—

There's a beautiful text for you. The sound of the words is pleasant. And though it isn't in the Bible, it is well worth committing to memory. It is so true, and in so many ways.

In what ways is it true to you, I wonder? I think I could guess what some of you would say. I can almost hear some of you saying, "It's nice to be nice looking." It is. How we admire lovely Miss Goldy Locks, whose hair is a mass of shimmering sunshine, whose eyes are like two big forget-me-nots, whose complexion is so like strawberries and cream that father often says he could just eat her!

How we admire Master Rosy Cheeks, whose hair is so curly and so black, whose eyes are big and dark and merry. Yes, it is nice to be nice looking.

And it is nice to be nicely dressed, which some of you may think is the meaning of the text. To have pretty frocks and hats, and neat shoes and stockings, and dainty ribbons and laces and gloves makes little girls (and big ones, too) very happy indeed. Boys may turn up their superior noses at the idea of being nicely dressed, but we all know they are as proud as peacocks when they can strut about in a brand new suit. But our little text has nothing to do with being nice looking or wearing nice clothes. A little girl may be a tiny Venus, a boy may be a young Apollo, and both may be dressed in silks and velvets, and yet not be nice at all. It's true though you may doubt it. Now, can you guess how it's nice to be nice? Perhaps you are thinking it's nice to be nicely behaved. If so, you are right, but not sufficiently right. Nice manners are very very nice. Everybody likes to see well-behaved boys and girls. Nobody admires boys and girls who are rude of speech and rough of manner, who forget to say "Please," and do not remember to say "Thank you"; who are disobedient and greedy and untidy. Such children get themselves disliked, and with good reason. Of course, no children of that sort read this magazine. And yet, in themselves, nice manners are not enough. When you are grown up you will know there is a big difference between being polite and being nice. Politeness is often "outside show," but niceness is having kindly feelings. For instance, gratitude is more than saying "Thank you"; it is feeling thankful; again, real obedience is more than doing as you are told; it is obeying with cheerfulness; once more, courtesy is more than behaving properly; it is trying to give pleasure to others. Really to be nice is to think of others; to help them, to please them, to treat them fairly and generously, and make them as comfortable as we can. To put it as briefly and as truly as possible. to be nice is to be unselfish. "It's nice to be nice" because it makes everybody happy.

When there is grumbling and complaining and whining, it means that someone is not being nice. Be nice, then, and you will soon find out how nice it is. And now let me tell you where I found the text. It is from one of the tenderest, most human books I have ever read. The book is by Dr. Alexander Irvine, who was born in a poor cabin in Ireland, and it is all about his mother, whom he lovingly calls "My Lady of the Chimney Corner." Ask Father to buy the book for you. "I was the richest boy in Antrim," says Dr. Irvine, "because Anna was my mother." It was Anna who said "It's nice to be nice."

Work.

GOD sets the caterpillar a task to perform, to turn mulberry leaves into filaments of silk, and most diligently and skilfully he does it.

Even so, God gives us duties to perform in His name and for His sake.

Were the poor grub satisfied to stay in the silken cocoon which he has woven, it would become not his home, but his shroud. No, forcing a way through and not idly resting, at last a winged butterfly comes forth rejoicing in the sunshine and the perfumed air.

So it is with the Christian; he must naturally aspire to higher and nobler service, and the very rendering of it will make for that higher development which discovers for itself a richer and nobler life both here and hereafter.

Moreover, when he departs he leaves a precious legacy of good. There is a sacredness in honest labour. It is not only service rendered for others, but benefits the worker in manifold ways. One of its best effects is that it tends to keep him from wrong-doing, if not from evil-thinking.

"Every faithfully done piece of work builds up honesty in the world, for a mightier hand than that of Hunger or Cold, and the wish for comfort is laid on the world's toiling millions." They have an inward sense of duty, an obligation to that which is highest and noblest within them, and this does not let them rest.—E. RATTENBURY HODGES.

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National Unitarian Temperance Association.

THE BENEFIT OF TEMPERANCE.

THERE is no doubt about the fact of Government Control and Regulation of the Drink trade during the period of the war having effected a considerable improvement. In a Yorkshire town, at a recent meeting of the Quarter Sessions, statistics were circulated showing the continuous reduction in the number of cases for drunkenness year by year, and the convictions during the last year of the war were only 7. This was said to be due to the restriction of hours for drinking and the high price charged for the drink

At the annual meetings of the Lancashire and Cheshire Band of Hope and Temperance Union, held in Manchester, Lady Barlow said they wanted to make clear to their fellow citizens that one who had grown up from childhood in habits of abstinence from intoxicants had far greater enjoyment of life, greater efficiency and longevity, and was a more capable and a better citizen because of it.

Captain Arthur Evans, lecturer on surgical anatomy at Westminster Hospital, in the course of an address, in which he demonstrated the close connection between drink and insanity, suggested that instead of permitting public-houses to return to pre-war times of opening and closing, temperance huts, such as had been of such immense value to the men in the field, should take their place.

In the "Monthly Notes" of the Temperance Legislation League for November—December, 1918, it is pointed out that there is a possibility of the Coalition Government making some attempt to deal with the reform of the Drink Traffic, based on experience gained during the War. We confess to some misgiving on that matter; indeed we are sceptical when we see the accounts day after day of the Government's relaxation of the restrictions imposed during the War on certain important centres of national industry. But we are reminded that there is a significant passage in the joint manifesto of the Coalition leaders during the General Election campaign. We are there promised "A PROPER ADAPTATION TO PEACE CONDITIONS OF THE EXPERIENCE WHICH DURING THE WAR WE HAVE GAINED IN REGARD TO THE TRAFFIC IN DRINK." No doubt the experience was gained during the trial of a temporary expedient, justified at the time by urgent circumstances, but it proved a great success; and what we have got to do now is to endeavour to obtain something like the Board of Control as a permanent body to prevent the recurrence of pre-war evils. It will be a difficult task, but if the Temperance people of all churches and all parties are genuinely in earnest, it can be secured, to the Nation's great advantage and salvation.

R. N.

Post Card Propaganda,

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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